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Biloxi chaplain remembers day he buried Ernie Pyle

By Anne Washburn McWilliams

Nathaniel B. Saucier was 85 on George Washington's birthday — and his. Until his retirement at 69, he was the Mississippi Gulf Coast's first full-time VA chaplain. And during World War II he helped to bury the much loved war correspondent, Ernie Pyle.

Saucier and his wife, Macy, live at 120 Bay Vista Drive, Biloxi. Their church, Bay Vista, where he teaches the older men's Sunday School class, gave a party to celebrate both their birthdays. (Hers is March 2.)

Forty-one years ago, on April 18, Ernie Pyle died on a Pacific island from an enemy sniper's bullet. The chaplain, who went with litter bearer to retrieve his body and who read the funeral service, was a Mississippian, Nathaniel Saucier.

Saucier was a regimental chaplain with the 77th Infantry Division. "Ie Shima was a small island," he remembers, "within sight of Okinawa." Actually, it was ten miles square, and inhabited by fishermen and hog-raisers. On it the Japanese had installed three airstrips.

The Story of Ernie Pyle, a book by Lee G. Miller, recounts the events of that time. He says that Major General A. D. Bruce, commanding officer of the 77th Infantry Division, went abroad the command ship, the Panamint, with orders to seize Ie Shima. His assault was scheduled for April 16, 1945.

Ernie Pyle had spent a lot of time in Europe, as well as the Pacific, reporting on the war, and he had written his wife that he didn't plan "to do any more landings." So he waited until April 17 to go ashore at Ie Shima.

General Bruce surprised the enemy by sending his troops in over a treacherous coral reef, at a poor beach. Yet the battle proved much more tough than expected because the enemy hid in deep caves, and would shoot at the Americans at most unlikely times.

The night of April 17 Ernie Pyle stayed on Ie Shima, in a dugout. Next morning he talked with General Bruce and then set out with several others in a jeep up a road that paralleled the beach, about 300 yards inland. Ahead of them lay a 600-foot high peak that the men of the 77th called the Pinnacle. "The road had been cleared of mines and many vehicles had been travelling over it. It seemed safe," Bruce reported later.

As the jeep approached a road junction near the village of Ie, the men heard the sound of a machine gun ahead to their left. They jumped out and lay flat in shallow roadside ditches. In a moment, Ernie raised his head to ask Major George Pratt, "Are you all right?" Those were his last words. The sniper opened fire again, and a shot struck Ernie in the left temple.

"The firing was in sight of the cemetery where I was then," Saucier remembers. "I knew Ernie Pyle was in the area, but I never got to meet him. My normal place would have been where he had spent the night, by the headquarters, near the aid stations."

Usually the chaplain would not have been assigned to retrieving bodies, but officers were in short supply. His commanding officer told him that Pyle had been killed in the rounds of gunfire they had just witnessed from a distance, and instructed him to take some volunteers and pick up the body.

Soldiers built a coffin from boards, and Saucier conducted the ten-minute funeral ceremony. Pyle was buried with his helmet on, at the chaplain's insistence. "The way we thought he would have wanted it," Saucier said. Navy, Marine Corps, and Army were all represented at the service.

Pyle was buried on Ie about a hundred yards from the shore of the East China Sea, in a long row of graves. After the war the body was moved to an Army cemetery on Okinawa and then to the National Memorial Cemetery of the Pacific in Punchbowl Crater near Honolulu.

As chaplain, Saucier wrote the next of kin of every soldier he held funeral rites for. Hence he wrote Pyle's wife, Jerry, in Albuquerque, New Mexico. However, she did not answer, as she was ill of cancer. She died the following Nov. 23.

On April 18, 1945, President Roosevelt had been dead for six days. President Harry Truman said on radio: "The nation is quickly saddened again by the death of Ernie Pyle. No man in his way has so well told the story of the American fighting man as American fighting men wanted it told. He deserves the gratitude of all his countrymen."

As a result of the publicity surrounding the event, Saucier's family found out where he was, and that he was all right. However, he was then wounded on Okinawa and sent to a hospital in Chickasha, Okla., to recuperate from a hip injury. While he was there, he got an invitation from Ed Sullivan to come to Oklahoma City and tell on his radio show what happened to Ernie Pyle.

Nathaniel Saucier was born near Baxterville, Miss., on Feb. 12, 1901, only six months after Ernie Pyle was born in Indiana on Aug. 3, 1900. Saucier's mother, a Presbyterian, and his father, a Catholic, lived near a Baptist church and so began attendance together there. Nathaniel was baptized at age 16.

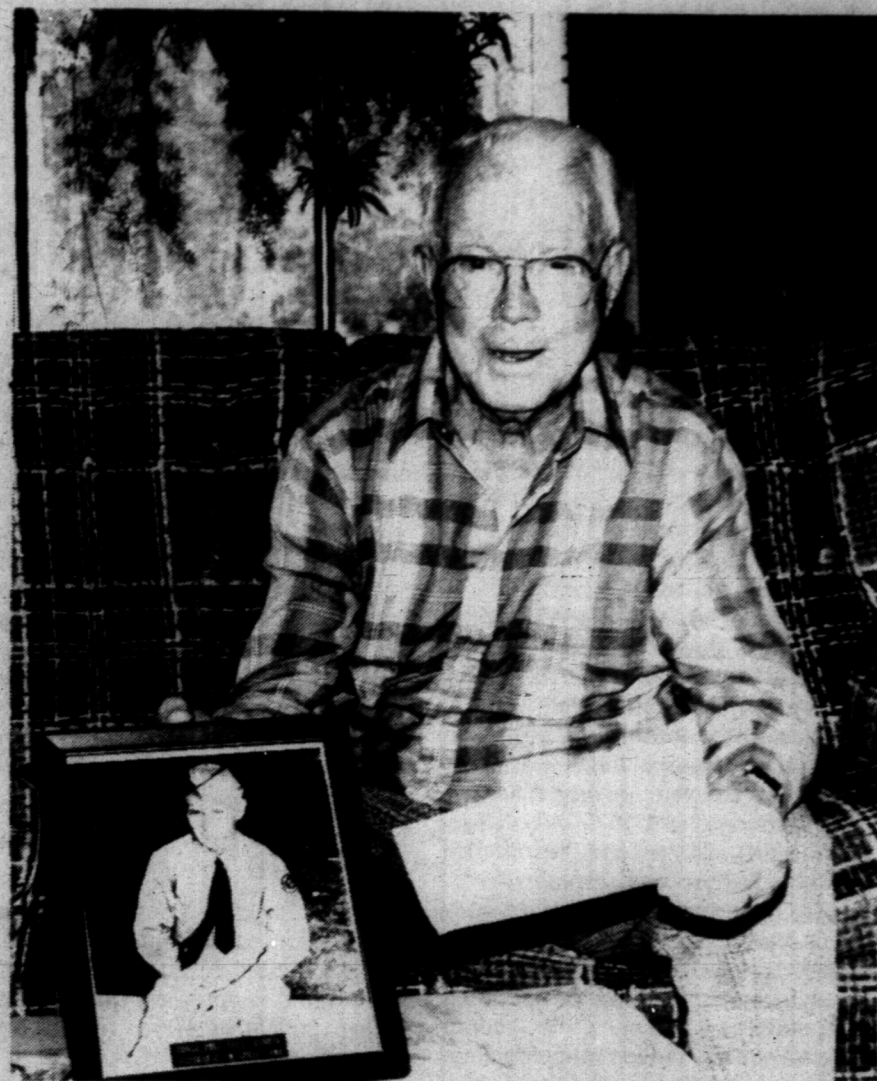
His father held the belief that eighth grade was plenty of education. But Nathaniel ran away from home to attend the Agriculture High School at Macey Cockrell there

and they got married in 1922, the night of their graduation.

For a few years he farmed, but in 1927 he felt God calling him to preach. With a wife and three children, he finished Mississippi College and New Orleans Seminary, preaching in part-time churches and working as maintenance man at the college. Two of his pastorates were McCall Creek and (some years later) Woolmarket.

During the Depression he worked in Civilian Conservation Corps camps in Alabama and North Carolina. After the war, around 1947, he and his family moved from Coffeeville to Biloxi and he became the first full-time chaplain for the Veterans Administration Medical Center in Biloxi. This he continued until his retirement 16 years ago.

VA chaplains marked the service's 40th anniversary in February this year, in a program at Gulfport Medical Center. One they honored was N. B. Saucier. (Edward R. Dowdy, another Southern Baptist, is the pre-



Nathaniel B. Saucier shows his picture of Ernie Pyle.

sent VA chaplain for the Coast.)

The Sauciers' youngest son lives in Atlanta, the oldest son in Leland, and their daughter in St. Louis, Mo.

In 1952 he bought 200 acres on the Big Biloxi River. "This has been an asset to our lives," he declares. (He sold part of it.) It has provided a fami-

ly get-together place and given him a place for outdoor recreation. He had a farm there and cattle, but now only "a cow and a calf."

Over 85 years he has collected a lot of memories. One of the most vivid is of the day he helped to bury Ernie Pyle.

Philippine Baptists joined others to prevent bloodshed

By Jan Hill

MANILA, Philippines (BP)—Baptist church members in the Philippines were among other Christians joining a "people-power" movement to prevent bloodshed during four days in late February when control over the country shifted to President Corazon Aquino.

Baptists were among the million people whose rallies formed a human buffer separating military forces loyal to former President Ferdinand E. Marcos and forces rebelling against him. The rebels were led by Marcos' former deputy armed forces chief, Lt. Gen. Fidel V. Ramos, and his defense minister, Juan Ponce Enrile, who announced on Saturday, Feb. 22, their backing of Aquino as president of a new government. Ramos and Enrile called the rallies "people power."

Though Baptist church members supported both sides of the conflict between Aquino and Marcos, they prayed together for a peaceful resolution to it. They were among other evangelicals and Catholics who opened their sanctuaries and formed "chains" of people to pray for the country before, during, and after the national election which both candidates claimed to win.

After a tense Saturday night in which Filipinos began responding to Ramos and Enrile's plea for unarm-

ed citizens to surround and seal off their headquarters at Camp Aguinaldo and nearby Camp Crame, Baptist churches throughout Manila filled as pastors called their members to pray. Party affiliation among the members made no difference.

Military Col. Romy Montero, a member of International Baptist Church in metropolitan Manila, was at Camp Aguinaldo when Ramos and Enrile announced they were breaking with Marcos. Montero helped set up barricades along Epifanio de los Santos Street, a major Manila artery, which runs between the two camps, and gathered intelligence reports to prevent military conflict.

Monday morning Montero said he prayed harder than he ever had prayed in his lifetime, as he watched military helicopters sent from Marcos flying toward the camp with orders to bomb and strafe the rebel stronghold. The helicopters landed at the camp and the troops were welcomed. "I had claimed the promise of God, and asked for a miracle," he said. "I saw the hand of God in everything that took place."

Montero circulated in the crowd and encouraged prayer. He prayed for God to answer the nation's need, he said. "Many of the people (Catholics)

brought their images of the Virgin Mary and idols to the rallies. "My prayer was for God to look beyond all of this and answer our need of the hour." He was pleased to see members of his church among the crowds telling about the gospel and the love of God, and handing out tracts.

Myra Gaculais, a member of Evangelical Christian Baptist Church, participated in a special prayer meeting led by her pastor Sunday afternoon and the next day responded to a request over the radio for type AB blood, rare among Filipinos. When she arrived at the hospital, the names of donors who had arrived before her took up five pages.

Those among the rallies could feel the love for fellow countrymen, Gaculais said. "Everyone was friendly and smiling, volunteering food. The rich and the poor alike slept on the ground."

In Baguio City, about five hours north of Manila, students at the Philippine Baptist Theological Seminary passed a resolution to have an all-day prayer rally and cancel classes during the week of the conflict. They organized a 24-hour prayer chain.

Jan Hill is missionary press representative for the Philippines.

SOUTHERN BAPTIST HISTORICAL
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Editorials..... by don mcgregor

Lottery and Legislature

The lottery issue has been introduced into the Legislature again. It's chances may not be very good; but while it's there, it has a chance. And that's a chance we don't want to have to take. The longer it stays alive, the more its supporters will have an opportunity to sway the minds of those who will make the decision.

Paul Jones, executive director of the Mississippi Baptist Christian Action Commission, tells me that the House Ways and Means Committee, which is the committee considering aspects of a state-run lottery, has lowered its sights on first-year income from the first mentioned 50 to 75 million dollars to 7.5 million dollars. That is a drastic drop but still beyond actual expectations. Other states have found that it takes four or five years to recoup the initial expenses so that the state can begin to make money on the operation of a state-run lottery. If the income from the lottery is supposed to replace other income to be used for public schools, that will leave the schools in a problem.

Last week I was running an errand at noon in my car and heard a Jackson talk radio station discussing the lottery proposition. The talk show host was saying that the legislators should let the people of the state decide. The problem with that is that the people have already decided. A lottery is unconstitutional in Mississippi.

For the Legislature to say that it refuses to make the decision and will simply leave it up to the people is for that body to abdicate its responsibility. The members of the Legislature were elected by the people to make

such decisions. We don't have a pure democracy in which the people would all vote on every issue. That would be chaotic. The Legislature has to be able to make such decisions, or it is of little value.

Granted, it will take a vote by the people to establish a lottery, for it will take a constitution amendment. The Legislature can't simply say it should be left up to the people, however. The members of that body must decide whether or not they feel a lottery is warranted and needed and how much

harm it will do if it is put into operation. Then if they decide that a lottery is the way to go, the people will make the final choice. The legislators are out on the firing line, however, and cannot escape their responsibility to make a decision.

Surely they realize that a lottery would be an unsatisfactory method of raising money for public schools. The fact that the schools would get no more money but would be at the mercy of the whims of lottery ticket purchasers is unthinkable.

Help for the hungry

Baptist Press statistics on hunger have been released, and they present startling figures. From reading the information it is apparent that 17 to 19 million people in Africa are facing critical hunger conditions.

Six nations have been tabbed as being "critically affected," but there are others where hunger is a very real problem.

The six nations are Angola, Mozam-

bique, Botswana, Ethiopia, Cape Verde, and Sudan. There are seven other nations where there are continued food shortages. They are Burkina Faso, Chad, Lesotho, Mali, Mauritania, Niger, and Somalia.

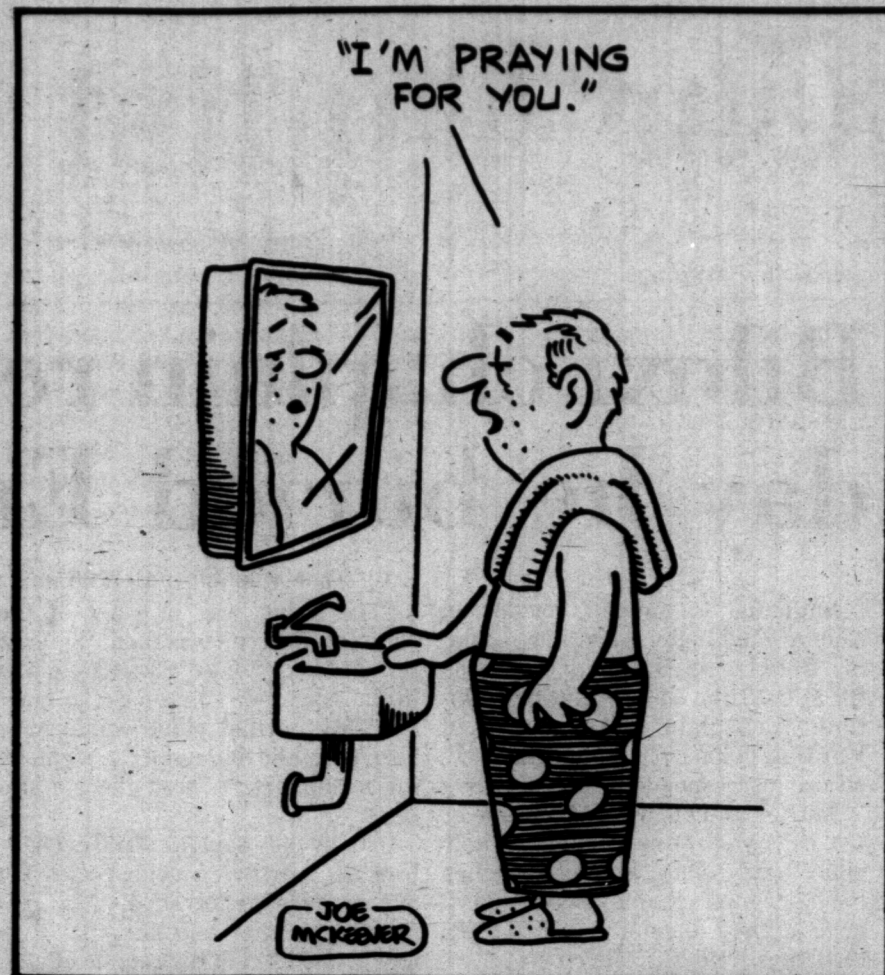
This condition has been in effect so long that we may be becoming accustomed to it. These people need help, however. They need it desperately. It is very truly a matter of life and

death.

The Southern Baptist Foreign Mission Board is working through our missionaries to relieve the situation as best it can. We need to be aware of the conditions and be helpful in doing something about it. All of the money given to the Foreign Mission Board for

world hunger goes specifically for that.

The information says that world hunger receipts in February were 61 percent less than for the same month of 1985. We must not forget these people. They are in desperate need. We can help them, and we must.



Guest opinion . . .

Evangelism upswing — Good News America

By Guy Henderson

More prayer, planning, and preparation has gone into "Good News America God Loves You" Simultaneous Revivals than any other Crusade. It has been called an "Outbreak of Hope" as thousands of churches across the USA are gearing up for revival.

Millions of dollars are being spent to insure unsurpassed media presentation. The Home Mission Board and Jolly Communications, Inc., are hopeful of getting GNA aired nationally on prime time or fringe prime time.

In Mississippi the Mississippi News Network has been broadcasting GNA spots since February. The frequency will increase as revival time nears. Television time is being negotiated in Jackson, Biloxi, Greenville, Meridian, Hattiesburg, Tupelo, Brookhaven, and other areas.

The Sunday School Board, Holman Bible Division, has sent out eight million New Testaments in 10 languages. Churches in Mississippi have used Bible distribution as an opportunity to survey the community and prepare prospects. Nearly a million "Personal Commitment Guides" have been distributed in the SBC for counselor training — 20,000 in Mississippi.

We have three associations which are 100 percent in the number of churches participating. Lauderdale Association had 275 enrolled in five simultaneous Lay Evangelism Training Schools. Revival Preparation

Rallies are being held in most associations.

Mississippi has an estimated one million unsaved people and a high percentage not attending church anywhere. The Baptist Record recently printed a map of the state listing population and the percentage of lost people in each county.

Interest in "Prayer for Spiritual Awakening" has been unprecedented. In 1982 there were 150 of these conferences in the SBC; in 1985 there were 1,180. Jerry Stevens, director of missions in Winston Association, reported it to be one of their better conferences this year. Many other

associations found it to be the most effective revival preparation available. A "Prayer for Revival" brochure has been mailed to all Mississippi churches with bulletin inserts on prayer available.

Traditionally, we baptize more people when churches are in revivals together. Think of every church in an association opening their doors at 7 o'clock each evening, singing, praying, preaching, and giving an invitation for people to commit their lives to Christ. It unifies our work like few things. There is no substitute for evangelism and outreach.

Dr. L. R. Scarborough wrote that

"evangelism and outreach will heal broken fellowship, it will build the old wastelands, it will preserve our ministry from dry rot and spiritual death. It will cure the natural tendency in men to formalism, ceremonialism, and ritualism. It will be the militant morale and spirit challenging, enlightening, quickening, sending forth a great army of God to take this world for Christ."

Spring 1986! The time for evangelism and revival in our state.

Guy Henderson is director, Evangelism Department, Mississippi Baptist Convention Board.

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Book Reviews

its ministry.

The musical is not long, so that there will not be restlessness before it is finished. It takes about 30 minutes. There are eight songs, all written by the two composers. Some are bright and cheerful and full of wit. Others are more serious in their approach. All, however, support the main theme of the musical. Any senior adult choir should enjoy the opportunity of working on this musical and presenting it. The message speaks both to the senior adults and to the church.

The premiere presentation of this musical will be by the Heavenly Sunlight Singers of Parkway Church, Jackson, on March 25. The same

senior adult choir also will sing the musical on May 20 during a Senior Adult Conference at Gulfshore. Gayle Garrett is the director.

Both Ann Colbert and Irene Martin have earlier music accomplishments to their credit. Both have written a number of songs, but this is the first musical of this scope. It is timely because there are few senior adult musicals in existence at this time, but senior adult ministries and senior adult groups are increasing faster than any other segment of Southern Baptist Life.

The two composers also are the personalities involved in Message Music/Colmar Publishing Co. — DTM

MEET AND EAT (There IS Something More), a drama-musical for senior adults by Ann B. Colbert and Irene Martin; published by Message Music/Colmar Publishing Co.; distributed by HIS Song Music Distributors, P.O. Box 180212, Mobile, Ala. 36618; 40 pages; \$3.50.

This bright and charming musical designed to be sung by senior adult choirs was written by two Mississippi composers. Both are from Forest.

The theme of the musical is to point out that senior adults are able and very likely are willing to do more than just meet once a week for fellowship and food. They have a great deal of experience and ability which every church could well put to good use in

State Baptists give \$402,673 for hunger

In 1985, Mississippi Baptists gave a total of \$402,673 to world hunger. That is \$1,944 to domestic hunger through the Home Mission Board, and \$400,729 to foreign hunger through the Foreign Mission Board.

The 1985 amount was a 70.95 percent jump over Mississippi giving in 1984 which totaled \$235,557. Per Baptist giving in 1985 totaled \$.62.

In November the Mississippi Baptist Convention Board voted to divide all undesignated hunger receipts from churches on an 80-20 split between the FMB and HMB.

Richard Alford of the Cooperative Missions Department of the MBCB, reports that so far in 1986, a total of \$15,300 in hunger funds from the HMB have been distributed in the state, much of it going to individual churches which are setting up food pantries.

Eleven of the 37 state Baptist conventions last year more than doubled their world hunger contributions of 1984, helping to boost Southern Baptists to a record-shattering \$11.8 million in gifts to the denomination's program of worldwide hunger relief.

Convention-wide, the total of \$11.8 million represented an increase of more than \$4.6 million — or 65 percent — over the previous record, set in 1984.

In 1983, Arkansas Baptists gave

\$28,345 to the world hunger funds. In 1984, they more than doubled that amount, contributing \$63,253. And in 1985, they gave \$392,842 — more than five times the 1984 total.

Tennessee Baptists gave \$62,220 in 1983, \$171,966 (a 176 percent increase) in 1984 and \$567,269 (a 230 percent increase) last year.

In terms of total dollars, Texas, the largest state convention, once again was No. 1, with \$1,921,962. That amount accounted for 16.2 percent of the total contributions to the hunger relief funds administered by the two mission boards.

While Texas was the only state convention to give more than \$1 million in 1984, three other state conventions topped the \$1 million mark in 1985 — North Carolina (\$1,309,421), Georgia (\$1,067,411) and Virginia (\$1,036,285). South Carolina was No. 5 in 1985 with \$904,120.

In terms of per capita giving, six state conventions contributed an average of more than \$1 per person for the year: New England (\$1.76), Virginia (\$1.75), Hawaii (\$1.61), New York (\$1.43), South Carolina (\$1.31) and North Carolina (\$1.14). Texas, the leader in total dollars, contributed 81 cents per capita for 1985, very near the convention-wide per capita figure of 82 cents.

At the lower end of the scale, several state conventions average less than 30 cents per capita for 1985.



Curtis and Jo Ellis

HMB appoints couple with Mississippi ties

Curtis and Jo Ellis, formerly of Mississippi, were appointed missionaries by directors of the Southern Baptist Home Mission Board in Atlanta.

Ellis was elected director of associational missions for the Hi-Line and Big Sky associations in Montana.

Ellis, 57, originally from Louisiana, has been pastor of First Church, Forsyth, Mont., since last July. From 1981-85 Ellis was president of Yellowstone Baptist College, Billings, Mont., and from 1979-81 was a faculty member of Yellowstone.

He has served as pastor of several

Baptist churches including Emmanuel, Billings; Raymond, Raymond, Miss.; and Eudora, Hernando, Miss. From 1969-73 he was pastor-advisor to the Hinds Junior College Baptist Student Union in Raymond.

Ellis is a graduate of Louisiana College, Pineville, and New Orleans Seminary. In 1969 he received the doctorate of theology degree in missions and religion from New Orleans.

Jo Ann Ellis, a native of Arkansas, was appointed for church and family work by the board. A former teacher, Mrs. Ellis taught in Raymond, Miss., and Jennings, La.

The Baptist Record

Home Board votes to keep Atlanta as headquarters

ATLANTA (BP) — Directors of the Southern Baptist Home Mission Board voted to keep the agency's headquarters in Atlanta rather than relocate elsewhere in the city or nation.

The vote came on the heels of a report by the board's long range site committee which recommended the board remain in its midtown Atlanta location and develop the property as future needs necessitate.

Site committee chairman Marvin Prude of Birmingham, Ala., in presenting the report during the board's March meeting, said the committee ruled out a relocation due to the general economy and inadequacies of proposed cities.

The committee, appointed in March 1984, studied but then eliminated 13 metro Atlanta locations as well as five cities. Cities considered were Dallas; Denver; Fort Worth, Texas; Kansas City, Mo., and Oklahoma City.

Citing land costs of up to \$200,000

per acre in the vicinity and a current location considered ideal by area developers, Prude said the committee felt the agency should maintain the site it has occupied since 1968. The report also said the location currently includes room for expansion as long range plans develop.

In other business, Travis Wiginton of Norman, Okla., was re-elected chairman of the board and Prude was given a second term as first vice chairman. Wiginton is pastor of Bethel Baptist Church, Norman. Prude is a retired Birmingham, Ala., businessman.

D. F. Norman of Atlanta was re-elected second vice chairman while Frank Wells of Atlanta was elected secretary. Barbara Fain of Atlanta was re-elected assistant secretary.

In a major staff appointment, Huey D. Perry of Conyers, Ga., director of institutional and business-industrial chaplaincy for the board, was promoted to director of the board's

chaplaincy division.

Perry, 49, will succeed A. Carl Hart, who took early retirement at the end of 1985 and now is chaplain for Motor Transport Inc., based in nearby Decatur. Later in the meeting, the board adopted a resolution expressing appreciation for the work of Hart, and of Leonor C. Adams, who retired in February as administrative assistant to the president after 42 years with the board.

The board also named Thang Nguyen national ethnic missionary for Vietnamese church growth in the language missions division. In the new position, Nguyen will initiate work among Vietnamese, be a consultant in development of programs and materials, and assist in refugee resettlement.

Responding to a request by the 1985 resolutions committee of the Southern Baptist Convention, the board concluded after a study by its interfaith

(Continued on page 4)

Ethnics lead SBC in new Sunday Schools, baptisms

MIAMI (BP) — Nearly 70 percent of the 890 new Sunday schools established in the last five years were started by ethnic and language groups, the director of the Southern Baptist Home Mission Board's language missions division told a national leadership conference in Miami.

Oscar I. Romo, who directs Southern Baptists' missions work with 83 ethnic groups in the United States, also reported that the ratio of baptisms (conversions) to church

members for ethnic congregations far exceeded that of Anglo Southern Baptist congregations.

While the denomination averages one conversion for every 38 members, in many cases the ethnic ratio is one to 10, Romo told participants of the Language Missions Leadership Conference.

In addition, the churches ranking highest in per capita giving during the same time period were all ethnic congregations, he said.

(Continued on page 8)



Nursing Fellowship organizes

Mississippi Baptist Nursing Fellowship officers are, from L to R: Pat White, president; Marion Fosberg, vice president; Shirley Chapman, program chairman; Janice Pierce, secretary-treasurer; Joyce Davis, missionary nurse liaison; Regina Gunter, service chairman; Ashely McCaleb, Baptist Women consultant, state WMU department. Officers not pictured: Ruby Morrison, nursing student liaison; Carol Lawrence, membership chairman; Rachel Smith, heritage chairman; Mary Holyfield, resource person. (Story on page 8)

Former lay president Cooper responds to Criswell comments

YAZOO CITY, Miss. (BP) — The last layman to serve as Southern Baptist Convention president has responded with "consternation" to another former president who has said the pastor is the "ruler" of the church.

"Sweeping statements that the pastor is the 'ruler' of the church and thus making subservient vessels of other church members cannot go unchallenged or unanswered," said Owen Cooper of Yazoo City, Miss., SBC president from 1972 to 1974.

Cooper referred to a comment made by W. A. Criswell, pastor of First Baptist Church of Dallas and SBC president from 1968 to 1970, dur-

ing the closing session of the "School of the Prophets" at First Baptist of Dallas in late February.

In response to a question about "shared ministry" between pastors, church staff and laypeople, Criswell said: "A laity-led, layman-led, deacon-led church will be a weak church anywhere on God's earth. The pastor is the ruler of the church. There is no other thing than that in the Bible."

In a prepared statement, Cooper asked if lay leadership is unbiblical when it is used to challenge the authority of a pastor who is acting in an un-Christian manner or when it

counters pastoral authority which "is used to destroy faith in the Bible or undermine the support of the SBC."

"Obviously there are exceptions, and where to draw the line as to proper 'rulership' in a church can be a matter of endless debate, and conjecture," Cooper said.

However, he cited historical precedent: "Baptists have traditionally interpreted as biblical the 'priesthood of all believers' and the lack of distinction among the people of God. They have recognized there are different functions within the 'laos' (laity), but there is no priestly or authoritative

(Continued on page 8)

Baptist Joint Committee adopts infiltration view

By Kathy Palen

WASHINGTON (BP) — Noting an emerging pattern of government insensitivity to the rights of churches, the Baptist Joint Committee on Public Affairs has adopted a position statement on government infiltration of churches.

The infiltration statement was approved during the annual meeting of the Baptist Joint Committee, which is made up of 42 members representing eight U.S. Baptist denominations, including the Southern Baptist Convention.

According to the statement: "The BJCPA condemns the use of paid informants, undercover agents and surreptitious tactics by any government agency investigating religious organizations as improper and illegal when less intrusive means of investigation or fact gathering are available. We lament the chilling effect upon worship, prayer, faith, and fellowship freely exercised when worship services are invaded through the use of electronic eavesdropping equipment. We abhor government agents' fraudulent use of the name of Jesus Christ to gain access to the household of faith."

The task force that drafted the position statement was set up last year following a report of alleged church infiltration by U.S. Immigration and Naturalization Service agents and paid informants, who tape recorded worship services in Phoenix, Tucson, and Scottsdale, Ariz.

The position statement also calls upon Baptists to be alert to government intrusion into churches and to report any such intrusions to the Baptist Joint Committee.

A proposed resolution introduced by Albert Lee Smith, a Southern Baptist representative from Birmingham, Ala., sparked the authorization by the committee of a task-force study on the teaching of religion and values in public schools.

Smith's resolution, which cited a research study conducted by Paul Vitz for the National Institute of Education, called for recognition of the lack of references to "the history, heritage, beliefs, and values" of religion in American social studies and history textbooks. Smith also asked the committee to "affirm that religion has made a valuable contribution to the formation and development of our country and that it still does today."

In other business:

The committee adopted a proposed 1986-87 budget of \$598,200, of which \$435,700 would come from the SBC Cooperative Program budget.

James M. Dunn, Baptist Joint Committee executive director, presented a report on denominational Bible chairs at state universities. Dunn said the Baptist Joint Committee is working with Phil D. Strickland, director of the Christian Life Commission of the Baptist General Convention of Texas, in developing guidelines that would maintain such chairs in that state without violating the First Amendment. The need for such guidelines was precipitated by an opinion issued last year by Texas Attorney General

Jim Mattox expressing the view current practices involving Bible chairs on campuses of state universities in the state run afoul of the First Amendment's establishment clause.

The committee heard a progress report concerning representation on the Baptist Joint Committee. Currently, the committee's governing board includes 15 representatives from the SBC; 11 from American Baptist Churches, USA; two from Baptist General Conference; three from National Baptist Convention of America; two from National Baptist Convention, USA Inc.; three from North American Baptist Conference; three from Progressive National Baptist Convention Inc.; and three from Seventh Day Baptist General Conference.

Kathy Palen writes for the Baptist Joint Committee.

Guidelines approved for SBC news service

NASHVILLE, Tenn. (BP) — Operational guidelines for Baptist Press, the news service of the Southern Baptist Convention, were adopted during the February meeting of the SBC Executive Committee.

Purpose of the news service, as stated in the guidelines, is "to report factually and fairly the news of, about and for Southern Baptists."

The guidelines acknowledge that ownership and management of Baptist Press is vested in the Executive Committee "to provide the required freedom and responsibility necessary for the benefit of Southern Baptists."

"The news service will strive to be factual and fair, as objective as possible, staying not only in the bounds of legality but also at a high level of professional and Christian ethics," the guidelines say.

On handling of controversial news, the guidelines say that Baptist Press releases are expected to be positive and constructive, adding that "when necessary, Baptist Press also will report forthrightly and accurately the valid news produced by controversy and adverse events."

"In its role of reporting to the Southern Baptist constituency, Baptist Press will encourage and have a right to expect Southern Baptist agencies, institutions, boards, commissions, organizations, and committees to be open and cooperative in new handling," the guidelines add.

The guidelines call for the Baptist Press central office in Nashville to strive to develop and maintain trustworthy relationships with both

news sources, and with the users of the news.

"To achieve its ultimate purpose, the news service must be both highly professional in its journalistic function and highly useful as one specialized means employed in the broad denominational effort to bring all persons to God through Jesus Christ," the guidelines concluded.

The set of 13 guidelines have been in preparation for more than a year, according to BP Director Wilmer C. Fields, who characterized them as a summary statement of what Baptist Press already has been doing for years.

The call for guidelines for the 40-year-old organization came in September 1984, after Houston appeals court Judge Paul Pressler, a member of the Executive Committee, complained the news service was unfair to him in two stories concerning the alleged taping of a telephone calls.

When the guidelines were presented for adoption at the February 1986 meeting, there was almost no discussion.

The guidelines had been discussed extensively at a meeting of the Southern Baptist Press Association in Williamsburg, Va., Feb. 12, where representatives of the 37 state Baptist newspapers took official action that they "favorably received" the guidelines.

The guidelines were discussed during a meeting of the SBC Public Relations Advisory Committee Feb. 17, and during a session of the Executive Committee's Public Relations Workgroup.

Home Board votes to keep . . .

(Continued from page 3)

witness department that dealing with Freemasonry does not fall within the scope of the board's assigned responsibilities.

A resolution by convention messengers Larry Holly of Beaumont, Texas, and Charles Burchette of Kirbyville, Texas, entitled "Freemasonry Not Compatible with Baptist Faith and Message, Bold Mission Thrust, or Cooperative Program," had been referred by the resolutions committee to the Home Mission Board. No action was taken

on the resolution by the convention itself.

In presenting the report, Norman said while the department recognizes the possibility of any group becoming a form of religion, neither Freemasonry nor other fraternal orders currently are viewed as such.

In other matters, the board appointed four missionaries, two missionary associates, three church planter apprentices, 15 church pastoral assistants, two mission pastor interns and a language pastoral assistant.

Hunger experts warn Africa crisis not over

By David Wilkinson

NASHVILLE, Tenn. (BP)—While the Africa hunger crisis may no longer be Page One news, two Southern Baptist hunger experts have warned that the crisis is far from over.

"Tremendous progress has been made, but to breathe a sigh of relief when millions of people still face critical food shortages would be premature and potentially disastrous," said Robert Parham, director of hunger concerns for the Southern Baptist Christian Life Commission.

Parham said desperately-needed rains in some areas, combined with millions of dollars in international aid, have relieved the famine crisis in some countries, Parham said. Nevertheless, 17 to 19 million Africans this year will require emergency assistance because of continued food shortages.

John Cheyne, Southern Baptist Foreign Mission Board senior consultant for human needs ministries, pointed out Africa is still "only one minor drought away from utter catastrophe." Cheyne recently surveyed Southern Baptist ministries in famine-stricken Ethiopia where the Foreign Mission Board has channeled \$4 million for hunger relief and development.

Ethiopia has benefitted from "spot-

ted, reasonably good rains" for the 1986 growing season, he said, and if the rains continue, the country "may be in a position to do slightly better than last year." Nevertheless, "those people are extremely vulnerable. They are living on the edge of human existence."

Parham said the United Nations Office for Emergency Operations in Africa still includes six nations on its "critically affected" list:

—Angola, with more than 500,000 people facing severe food shortages while civil war disrupts the economy and hampers agricultural recovery;

—Mozambique, with 2.2 million people

(Continued on page 7)

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Letters to the Editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved until all circumstances and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record.

Church information

Editor:

This year is the 100th anniversary of the organization of Turnpike Baptist Church, Pontotoc, MS. A committee is presently working to compile information regarding the church's history. The following is a listing of previous pastors:

Hamp Winters	David Tidwell
Tom Winters	Junior Ritchie
W. L. Brown	James Moody
John Jennings	Bill Windham
George Wages	James Sprayberry
Bilbo Lively	Stark Aldridge
Johnny McMillan	Jerry Glover
L. L. Owens	Bobby Caples
Sylvester Hearn	Eudene Tutor
Millard Sweeny	

If any family members of these ex-pastors or any previous church members of Turnpike Baptist Church has information regarding the church's history, please contact the following:

Mrs. Dora Day
Route 5
Pontotoc, MS 38863
(601) 489-7444
Mrs. Joan Burk
Route 7
Pontotoc, MS 38863
(601) 489-4666

Lottery opposition

Editor:

The Liberty Baptist Church of Liberty, Miss., composed of 647 members, met in regular business session on March 5, 1986. The following resolution was passed by unanimous vote:

Resolution:

Be it hereby resolved that the Liberty Baptist Church is absolutely opposed to any form of legalized gambling, including a state-run lottery.

It is the opinion of this church that gambling, in any form, including a lottery, is morally wrong and does much to discourage the protestant work ethic that has made the free enterprise system in America great. We believe it is important to pass along to future generations this vital work ethic.

Therefore, we call upon our publicly elected officials to act responsibly and represent the will of the people of Mississippi by working to defeat any legislation that would permit legalized gambling in any form, including a state lottery.

Steven R. Petty, pastor
Liberty Baptist Church
Liberty

Opposition to lottery

Editor:

I have just finished reading your article, "Lottery may not be dead" (February 27), and I felt compelled to give you my support.

As a full-time college student, I hear quite a few topics discussed among the students, and the state lot-

tery bill comes up quite often. It is being presented as all good; but if the lottery bill is revived and passed, we will begin to see a different side. We will see more poverty because the poor people of Mississippi will spend all their money for lottery tickets hoping to win a lot more money, and when their lottery number is not picked they will lose the money they invested in lottery tickets.

I have been a member of a local Baptist church for several years and have worked in a position where I saw many people come to the church for help. I do not know of a time when anyone was turned away if he really needed help. Most of our churches are administering to the needs of the community. If all the people in Mississippi would do their part in taking care of the people who desperately need our help, the state could spend the money in other needed areas, such as education, and we would not need a state lottery.

If the lottery bill is revived, I hope the Christian people will get in touch with their senators and express their opposition to the lottery bill.

Ree Scruggs
Jackson

Support for Armstrong

Editor:

I read Beth Dowdy's letter from Holly Springs with tears in my eyes. It's hard to believe a Christian could say that it "was unworthy to Southern Baptists that they should report the demise of a cult leader."

I am a Southern Baptist, but I had love and great respect for Dr. Herbert Armstrong. I have read some of his books, magazines, and letters; and never have I read anything from any Southern Baptist more dedicated to the teachings of the Bible or with more love toward his fellow man.

Christian leaders of any denomination (to me), if he ever read any of Dr. Armstrong's writings, should not find a cult attitude toward our God. He was wise and I believe God spared him to age 93 to share his wisdom even among Southern Baptists.

I am proud to be a Baptist, but I also respect other people and don't believe like the Pharisees when they "nit pick" Jesus watching every move to see if they could see him with sinners (as they felt so righteous). Jesus did associate with sinners. Jesus ate with sinners. Jesus healed sinners. I would like to point out Luke 18, but especially verses 9 through 14, key verse 11.

I praise you for mentioning Dr. Armstrong's death. I really don't believe it did any of us Southern Baptists any great harm. I have misplaced my Feb. 13 paper. Could you please send me another one.

I enjoy your page as well as all the paper. Thank you for being honest, just, and compassionate.

name withheld at request

Divorced minister

Editor:

I am a Southern Baptist minister having served in Mississippi Baptist churches for over 20 years. I was born again, baptized, called to the ministry, licensed, and ordained in Mississippi Baptist churches. I received higher education in a Mississippi Baptist college. All of my adult life has been

spent in the pastorate in Mississippi Baptist churches.

About 10 years ago I went through an unfortunate divorce. As my wife walked out the door, she said, "You've never done anything to deserve what I'm doing to you."

Fortunately a church where I had previously served allowed me to return. Many pastor search committees have heard me over the years and have expressed interest in me, until I told them about being divorced. Frustrated, I left the pastorate six months ago for secular work.

My pastor has been placing my resume before pastor search committees. He recently told that one committee said "not interested" when told of my situation.

This is my question to the conscience of Mississippi Baptists, and to any church and/or committee searching for the will of God now or at any time in the future concerning a pastor: Is it possible you are LIMITING the will of God by not even considering a minister with my circumstances?

For over 20 years I've heard Christians in our Baptist churches complain that the ministers are not in the will of God when they won't consider a church unless it is larger, or pays more, or both. However, are our churches any less guilty for not being willing to consider a man because of unfortunate personal circumstances?

What's the difference? If some ministers are wrong before God, are the churches right before God for doing the same thing?

God has called me to the work and given me a talent for it. It's frustrating to know this and not be allowed to use it.

I have been silent long enough. I feel better for having spoken.

With kindest regards,
Name withheld by request

Right to life

Editor:

As a Mississippi Baptist I would like to extend my appreciation to Dr. Paul Jones, executive director of the Christian Action Commission of the Mississippi Baptist Convention. The testimony of Dr. Paul Jones recently before the Senate Judiciary Committee at the state Capitol was a tremendous credit to himself and Mississippi Baptists.

His testimony in behalf of protection for unborn children and teenage girls facing crisis pregnancy was truly inspirational to the over 200 pro-life supporters in attendance, and the 20 member Judiciary Committee who voted unanimously in favor of parental consent legislation. The legislation passed will require consent from both parents before a physician can take the life of an unborn child. Dr. Jones spoke in the face of the ACLU and the abortion providers who are determined to kill this legislative effort that was originally sponsored by Rep. Ron Aldridge of Jackson, and 'Parents Can Help' Legislative Committee of Mississippi Right to Life. I would further urge Mississippi Baptists to contact their state legislators and encourage them to pass into law the parental consent bill.

Mississippi Right to Life believes this bill will help to reduce teenage

pregnancy, save the lives of at least 2,000 unborn children each year, and be the first step in a positive, family oriented sex education program in our state.

Mississippi Baptists can be thankful to Dr. Jones for his leadership on social and family issues across the state.

Bill Conlee
President
Ms. RTL

Rock music

Editor:

I have just finished reading an article entitled "Danger: rock" (February 27) and found it very interesting.

I am 18 years old and I listen to rock & roll music. However, I do not listen to hard acid rock. I do not see anything wrong with people listening to rock music.

People get ideas from everywhere. At school, work, television, radio, and just talking to other people. If records were to be rated, everything else would also need to be rated.

Music has been around for a long time. It has become a part of our culture.

Miss Pam Dalziel
Vicksburg

Calvary anniversary

Editor:

April 6 marks our 20th year as a dedicated church. We are making all efforts to contact former members but have failed to locate addresses for some. We are requesting that you run the following information in the Record as a means of informing some of these persons.

Calvary Baptist Church, Newton, invites 1966 and 1967 Clarke College graduates to its 20th Anniversary Celebration, services at 11 a.m. and 2 p.m., April 6, 1986.

Thank you for your assistance in this effort.

Mrs. Johnnie A. Hudson
Church Secretary
Calvary Church
Newton



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One day conference

Small churches get training from "the state's best trained"

The first of three Small Church Leadership Conferences for 1986 was held recently at Mississippi College. It was the third of such conferences to be held on a college campus.

The 24 program conferences that were conducted at Mississippi College covered the six base programs of the church. They are Church Administration, Sunday School, Church Training, Woman's Missionary Union, Brotherhood, and Music.

Chester Vaughn, program director for the Mississippi Baptist Convention Board, said the conferences are designed so that the pastor of the small church can bring his workers to the meetings, and "they can get the equivalent of weeks of training in one day from people who are the best

trained in the state." Vaughn presided at the plenary session to open the day of conferences.

The Mississippi College conference was attended by 400 persons. The earlier conferences were at Blue Mountain College and William Carey College, both in 1985. The Blue Mountain conference was attended by about 500, and there were about 525 at the William Carey conference, Vaughn said.

There will be two more such conferences in 1986, he indicated; and three are planned for 1987. The two additional conferences planned for this year will be at Delta State University at Cleveland and East Central Junior College at Decatur.

Participants in each of the 24 con-

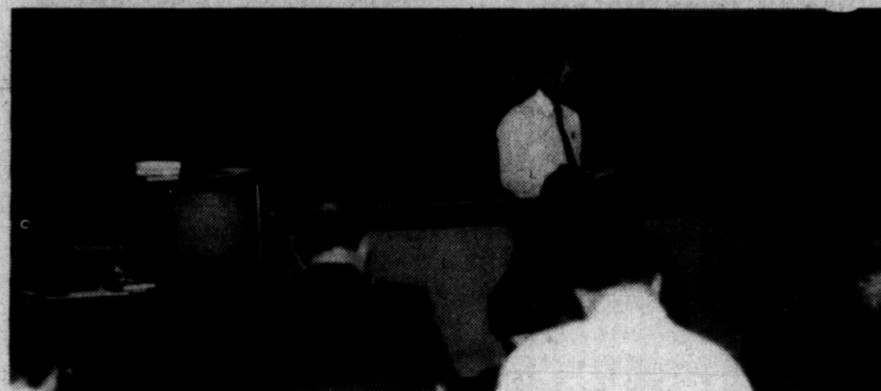
ferences studied a study course book in the area of the subject matter.

Guy Henderson, director of the Evangelism Department for the Convention Board, delivered the message at plenary session at the conference at Mississippi College. Special music was presented by a ladies' quartet from First Church, Flowood.

Dan Hall, director of the Church Music Department for the Convention Board, led the congregational singing; and Irene Martin, pianist at First Church, Richland, presented keyboard meditations to open the plenary program before the conferences began. Robert Wall of the Mississippi College staff, delivered the welcome to the campus.



Judd Allen, consultant in the Sunday School Department, leads Sunday School directors.



Paul Harrell, director of the Brotherhood Department, works with Baptist Men's directors.



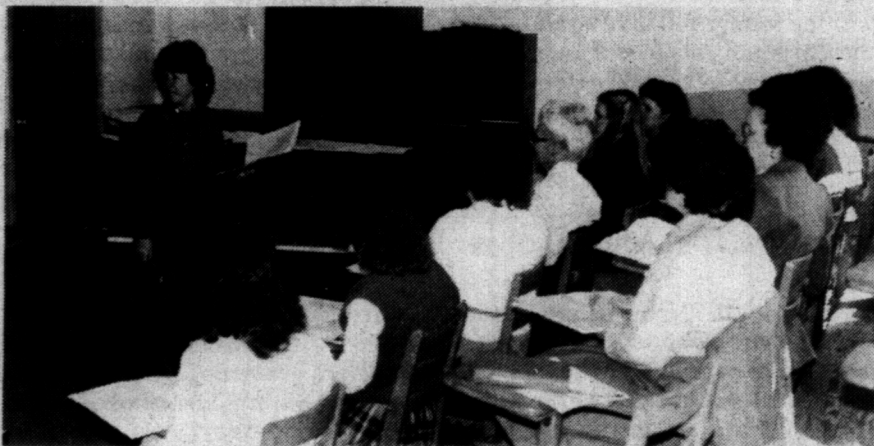
Julius Thompson, director of the Pastoral Ministries Department, leads a conference of pastors.



The ladies quartet from First Church, Flowood, presents special music.



Jimmy McCaleb, minister of music at Southside Church, Jackson, works with volunteer music directors.



Irene Martin, pianist at First Church, Richland, leads a conference for pianists.



Mose Dangerfield, director of the Church Training Department, leads Church Training directors.



Ray Martin, a member at Woodville Heights Church, Jackson, leads a deacons' conference. He is a retired federal employee.



Guy Henderson, director of the Evangelism Department, brings the message at the Small Church Conference.



Vivian Taylor of Clara, association and district WMU director, leads the Woman's Missionary Union Conference.

Homecomings

Unity Church, Pascagoula: March 30; C. I. Miller, former pastor, preaching; covered dish lunch, fellowship hall; services, Sunday p.m., J. D. Lundy, preaching; Samuel C. Jones, pastor.

Faces And Places

by anne washburn mcwilliams

Baptists in Bangkok

Ronald McDonald sits in Bangkok with his legs folded like Buddha. I saw his likeness when I went to the Erawan Hotel for a McDonald's hamburger. Robes of Buddhist monks dot the sidewalks with orange. Practically every male Thai Buddhist (95 percent of the 52,000,000 Thai people are Buddhists) spends a few months or years as a monk.

On the corner beside the Erawan Hotel, dozens were laying their offerings of food and jasmine leis before a four-headed idol. (See article on this page by Maxine Stewart.) Traditionally, Thai Buddhists also have looked to Brahmanism and even to animism for spiritual help. When Bob Hope performs in Thailand, he sometimes uses this shrine's corner as background.

Yet Thai Baptists are increasing, and have set optimistic goals for the rest of the century. They organized their own convention in 1976 and at last report had 29 churches and 64 preaching points, with 1,841 members. There are also other Baptist groups, including those who work with American Baptist missionaries. Southern Baptists, who did not enter the country until 1949, now have 81 missionaries there. While working together with Southern Baptists, Thai Baptists also support home missionaries.

At the end of Sukumvit Road (Soi 2), in this city of 6½ million, stands Calvary Baptist Church. "The Way of the Cross" the road has been called, for the church blazons a large cross on its front.

"Once services for three congregations were held at Calvary," Maxine told me. "The English-speaking, the Chinese, and the Thai." But those became three Baptist churches. Calvary is English-speaking, Grace Church is Chinese, and Emmanuel is Thai.

Maxine, along with Jerry Rankin, took Joan and me for a tour of several Baptist mission points in Bangkok. At Emmanuel, kindergarten children were napping on the floor of every room, even in the sanctuary. Good example of "multi-purpose."

"The Thai Baptist Seminary was in a rice field when Bob and I first came to Thailand," Maxine said. They were appointed missionaries 27 years ago. Now the seminary is surrounded by city. Next to it have been built a publishing house and a group of missionary homes. "The Foreign Mission Board already owned the land and decided it would be less expensive to build the houses here than to buy land and build them in other parts of Bangkok." One of these is the home of Mississippians, Jerald and Elaine Perrill. I took Elaine's picture and later accidentally ruined the film (sorry, Elaine!) As I was leaving, I met Jerald coming through the gate.

In the publishing house, Bob Cullen, publications director, told me he is busy putting out age group Sunday School literature, Bible background for teachers, and Vacation Bible School methods books. He teaches in

the seminary and also he said that he and Bob Stewart have worked together in children's camps at the Baptist retreat center at Pattaya. (This year they will have the first camps for junior highs.) One GA who gave her testimony at camp last year (Bob said) explained that her life has changed since she became a Christian: "I don't cheat at school any more!"

Upstairs at the publishing house, I met Fanny Starns, Mississippi missionary who is treasurer of the Thai Mission (organization of Southern Baptist missionaries in Thailand.)

Another stop we made was at the Baptist Student Center, beside a busy thoroughfare. "I suspect this center has reached more youths for Christ than will ever be known," Maxine surmised. It provides recreation, English classes, reading room, etc. Its Christmas displays have drawn large crowds. Its Thai librarian is a great Christian witness, Maxine told me, and he promised to send me a story about her later. (Bill and Michele Brigham, Mississippi missionaries, are student workers in Bangkok, but I did not get to see them.)

The Stewarts are working, after 27 years, with some fourth generation Christians. "If a child is the first in a Buddhist family to become a Christian," she said, "the child is sometimes given a hard time by the family. If an adult becomes a Christian first, then it will be easier, as a rule, for the whole family."

Wouldn't it be nice, I was thinking, if I could meet Ann Judson (wife of Adoniram), and listen to her talk about Asia? Last century she learned Siamese from some prisoners of war in Rangoon, Burma, and translated her husband's catechism into the Siamese language and had it printed on William Carey's press in Serampore, India. (I keep reminding myself that Thailand used to be Siam.)

J. Taylor Jones, who translated the New Testament into Thai, in 1833 transferred to Bangkok from Judson's mission in Rangoon. Two years later, Jones and his wife were joined by William Dean, who founded, among the Chinese of Bangkok, the first Protestant church in East Asia. These left after a few years, to enter China. Baptist missionaries did not again enter the country until 1949.



Fanny L. Starns



Worshippers at the Brahman shrine PHRA PHROM SI NA in Bangkok, Thailand, offer food and jasmine garlands (leis) to the four-headed idol. Many, many thousands of Buddhist Thais worship at this shrine. (Photo by Maxine Stewart).

Thai people flock to ask favors at shrine

By Maxine Stewart

The most visible city shrine seen by FARANGS (foreigners) in Thailand is PHRA PHROM SI NA, the four faced, eight handed Brahman shrine, which resides in the city of Bangkok at the busy corner of Ploenchit and Rajadamri roads. It is also called the Erawan Shrine. It was constructed by the Erawan Hotel management about a quarter of a century ago following a series of unfortunate events that occurred during the construction of the hotel. Not only were many of the workmen injured, some fatally, but even a ship sank while transporting marble for the hotel. This caused the superstitious laborers to demand something be done about the "evil spirit" lurking about, else the entire crew would leave the job.

It is common practice for many of the Thai people to worship many deities in addition to Buddhism in order to be privileged to ask for the granting of wishes or favors.

Brahma, Lord of the Heavens, is considered one of the most revered by many of the local people. When the hotel management needed to call in some religious experts to rid the compound of evil spirits, a Brahman leader was consulted. He pointed out that the hotel had chosen the name "Erawan" meaning the name of the three-headed elephant which the Lord Brahma "rides." He further said the "Erawan" should not go without a rider, that they should include Brahma too, so they built the shrine for the Lord Brahma in the corner of the hotel compound, thus ending further accidents.

The image is considered to see ALL with his four faces. Intended as a local spirit house for the hotel, it has become a major shrine for city residents. The spirit's reputation for granting wishes brings a multitude of visitors daily. Frequent donations and offerings are made.

Most visitors who have favors to ask go at night as it is believed that every evening at 8:00 the spirit descends from heaven and enters the golden image. Lovely young women are often seen performing the graceful, traditional dances to entice the spirit from above. Dance troupes, in their glittering costumes, are often paid to perform for Brahma's entertainment in gratitude for a wish granted.

Visitors, especially at the most auspicious time in the evening, offer incense, flower garlands and gold leaf

to the spirit, kneeling before each of the four sides of the image. Visitors can also be seen pouring cooking oil in the special lamphouses with the perpetual flame at which joss-sticks and candles can be lit. Three joss-sticks and a candle are placed on each of the four alters and gold leaf pressed onto the corner posts. Those who have been rewarded in their requests for favors often return and offer boiled eggs, cakes, apples, roasted ducks or chickens, hog heads, coconuts, bananas, and other gifts of thanks. Carved wooden elephants of various sizes are displayed in the compound as monuments to answered prayers.

After an elephant has been given to the Lord Brahma, it, along with all the other carved elephants presented at the shrine, may later be collected by the management of the hotel and donated to a Buddhist temple. This is another way to make merit. The temple authorities will later auction each elephant for \$25 to \$50 dollars. This money will be used for community projects. It is not unusual for cash donations to accumulate to over \$100 daily. Over the first 12 years after the collection box was installed, more

(Continued on page 8)



An elderly lady sells caged birds to people who want to make merit by releasing a bird. She is one of many sellers of birds at the Brahman shrine, PHRA PHROM SI NA in Bangkok, Thailand. (Photo by Maxine Stewart).



A Buddhist Thai mother teaches her daughter how to worship at the Brahman Shrine PHRA PHROM SI NA in Bangkok, Thailand. Holding her daughter's hands around a jasmine lei, with joss sticks and candles the mother offers a prayer. (Photo by Maxine Stewart).

Computer seminars are set for April

Church computer seminars are set for April 2, 3, and 4 by Membership Services, Inc., a Texas-based church computer company.

They are scheduled at Morrison Heights Church, Jackson, April 2; Holiday Inn, Vicksburg, April 3; Main St. Church, Hattiesburg, April 4. All are free and will meet 9-11 a.m.

For reservations phone Brenda Musgrave at 1-800-527-9919, ext. 247.

Hunger experts warn . . .

(Continued from page 4)
ple critically affected as civil strife continues;

—Botswana, where drought continues for the fifth consecutive year, leaving 600,000 of its 1.1 million people with acute food shortages;

—Ethiopia, where the total of 6.2 million critically affected people will climb as harvests in some provinces are depleted by late March;

—Cape Verde, where a severe drought that began in 1969 has left one-third of its 300,000 inhabitants facing critical food shortages;

—Sudan, where five million persons—nearly one-fourth of the population—are critically affected and one million people in the western part of the country face starvation.

Seven other nations are being monitored closely because of continued food shortages in some areas—Burkina Faso, Chad, Lesotho, Mali, Mauritania, Niger, and Somalia.

Parham called on Southern Baptists, who gave a record \$11.8 million last year to domestic and overseas hunger relief, to "let needs rather than news be the basis for our response."

"Without continued aid," he said, "Africa crisis that has moved to Page Three will return as the African disaster on Page One."

David Wilkinson writes for the Christian Life Commission.

Baptist nurses organize state fellowship unit

By Betty Smith

The Mississippi Baptist Nursing Fellowship held its organizational meeting at Camp Garaywa, Clinton, on January 25. (Photo on page 3)

Twenty persons were present, including immediate past president of the national Baptist Nursing Fellowship, Ellen Tabor of Winston-Salem, N.C., and Joyce DeRidder, health care recruitment consultant, Foreign Mission Board, Richmond, Va.

Baptist Nursing Fellowship seeks to acquaint nurses, active or retired, and nursing students with opportunities for worship, witnessing, and ministering. Personal involvement in home and foreign missions activities is a major emphasis of the organization.

The following officers of Mississippi BNF were elected:

Pat White, president, The Woman's Clinic, Jackson; Marion Fosberg, vice president, Mississippi Baptist Medical Center, Jackson; Janice Pierce, secretary-treasurer, University Hospital, Jackson; Shirley Chapman, program chairman, Mississippi Baptist Medical Center, Jackson; Joyce Davis, missionary nurse liaison, Hattiesburg; Regina Gunter, service chairman, George County Hospital, Lucedale; Ruby Morrison, nursing student liaison, Mississippi

College, Clinton; Carol Lawrence, membership chairman, Warren-Yazoo Mental Health Center, Vicksburg; Rachel Smith, heritage chairman, St. Dominic's Hospital, Jackson; Mary Holyfield, resource person, Mississippi Baptist Medical Center, Jackson.

At the officers' meeting on March 1, plans were made to begin sending professional nursing journals to nurses on foreign mission fields. Officers voted to begin a quarterly newspaper, *The Beam*, and to take a van of members to the national Baptist Nursing Fellowship meeting in Richmond, Va., in November.

On May 1, Mississippi BNF will join the Baptist Medical-Dental Fellowship for its annual meeting in the Fellowship Hall of First Baptist Church, Jackson. Registration begins at 6:15 with the banquet beginning at 6:45. Lewis Myers from the Foreign Mission Board, former missionary to Vietnam, will be the guest speaker. A nursery for children under five years of age will be provided. Cost is \$10 per person and reservations must be made by April 24. For more information regarding Baptist Nursing Fellowship, contact Ashley McCaleb, Box 530, Jackson 39205, or call the WMU office, 968-3800.

Betty Smith writes for WMU.

Former lay president Cooper responds to Criswell comments

(Continued from page 3)

class. According to Baptist traditions, such a position itself is unscriptural.

"To say that 'a lay-led, laymen-led, deacon-led' church will be a weak church anywhere on God's earth is a mis-statement," he noted, adding such a statement ignores Baptist lay forefathers who led in establishing churches in Europe and later in America, and it ignores lay-led work on many mission fields.

Cooper praised "those pastors who follow the role model of Christ who came to serve and not be served, who describe themselves as meek and lowly, who refuse all attempts at making him a 'ruler.'"

But he said the "tragedy of such a statement" as Criswell's is that

Southern Hills to celebrate dual anniversary

Southern Hills Church, Jackson, will celebrate a dual anniversary Sunday, March 23. The congregation will mark the 20th year for both church and pastor.

David T. Cranford has been pastor at Southern Hills since it was constituted on Henderson Road, Jackson, March 26, 1966. He will preach the anniversary sermon during the morning service.

Dinner will be served on the grounds.

Cranford moved to the Southern Hills pastorate from Walnut Street Church, Jonesboro, Ark. He had previously served First Church, Charleston, First Church, Canton, and other Mississippi pastorates.

"many pastors, young and old, who hold as a role model the pastor of the First Baptist Church in Dallas, will seek to exercise the unbiblical role as 'ruler' in their local church. Soon some will find themselves without a church over which to exercise their lordship. I wonder at whose feet the fault of their churchless condition will be laid."

Asking, "What is a weak church?" Cooper answered: "No church is weak whose foundation is deep enough to be resting upon the New Testament doctrine of the church; no church is weak that is broad enough to include in its program worthy participation in activities of meeting the spiritual and human needs of those hurting at home and around the world; and no church is weak that is high enough to reach the throne of God.

"The strength of the church is not represented by the number of members, the size of its budget or the authority of its pastor," he insisted. "The strength of a church is in direct proportion to the extent the Holy Spirit empowers the members of the church to carry out the Great Commission, beginning in Jerusalem; and to help hurting humanity, in the name of Christ, wherever the hurting may be found."

Thai people . . .

(Continued from page 7)

than three million baht (\$150,000) was received. Most of the money was redonated to the government hospitals in Bangkok as well as to nearly every provincial government hospital throughout the country.

Maxine Stewart is a Southern Baptist missionary to Thailand.



Wade

Herron

'College concern' meetings set: April, May

A set of three meetings for church workers with college students — at Oxford, Starkville, and Hattiesburg — will emphasize ways to reach the students for Sunday School.

Conference leaders include Ruth Ann Wade, a consultant in the adult Sunday School Section of the Baptist Sunday School Board, and Art Herron, a consultant with emphasis on church ministry to college students for the National Student Ministries of the Sunday School Board.

Dates and places for the meetings which are called "College Concern" are April 28, North Oxford Church, Oxford; April 29, First Church, Starkville; and May 1, Main Street Church, Hattiesburg. Each will meet 6:30-9 p.m.

Ethnics lead

(Continued from page 3)

Romo drew his figures from a study compiled by Delbert Fann, national ethnic missionary in the Home Mission Board's language missions division.

Southern Baptists have become the most ethnically-diverse, cosmopolitan denomination in the nation, if not the world, Romo said.

He attributed the growing ethnic diversity in the SBC to "the centrality of the Bible, the autonomy of the local church, the ability for a person to have a personal experience with Christ without having to know American English, and the cooperative cohesiveness of the denomination."

Some Southern Baptists still oppose ministering to the nation's ethnic population, which today numbers one-third of the country's population, the missions leader observed.

Romo cited several instances where fast-growing language/ethnic congregations have become threats to the sponsoring church and are being asked to vacate the host facilities. Such problems do not necessarily reflect a national trend, although a trend could develop, he warned.

In addition, Baptist churches in two states where there are many migrants and illegals have established a new criteria for baptism: Only ethnics who are U.S. residents are eligible for baptism, Romo said.

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Revival Dates

Four Mile Creek, Escatawpa: March 23-28; services, Sunday, 7 p.m.; Mon-Fri., 10 a.m., 7 p.m.; Raymond Williams, pastor, Southside, Crestview, Fla., preaching; Russell Whatley, music; Kenny Goff, pastor.

Campers on Mission plan spring rally

Campers on Mission will hold their spring rally April 4-6 at Lake Monroe near Amory. A program has been planned for the entire weekend.

The Aberdeen Campers are planning the meal for Friday night. Supper will be at 6 p.m. The cost of \$6 per night will cover the cost of the food.

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Senior Adult Corner

Tours will precede Chautauquas

The Family Life Ministries of the Mississippi Baptist Convention Board is sponsoring tours to Senior Adult Chautauquas in the fall.

The "Atlantic Seaboard Historical Tour" to Ridgecrest will visit Epcot Center, Florida; Kennedy Space Center, Florida; Sea Island and Savannah, Ga.; Charleston, S.C.; Old Salem Moravian Village, N.C.; and Williamsburg, Va., before arriving for "Mississippi Week at Ridgecrest," Oct. 20-24. The tour will leave Jackson Oct. 11.

In 1985, 84 people went on the "Rocky Mountain Chautauqua Tour" to Glorieta. Several people were left

on the waiting list unable to take the trip, so another tour to a Senior Adult Chautauqua at Glorieta is planned for September of 1986.

This "Great Southwest Tour" will originate in Jackson and include several stops in Texas, including the Alamo, during the sesquicentennial celebration of that state. Juarez, Mexico; Carlsbad Caverns, N.M.; and several points of interest in Arizona are on the itinerary. These include Old Tucson, Saguaro (organ pipe cactus) National Monument, Oak Creek Canyon, and the Grand Canyon.

The "Great Southwest Chautauqua Tour" will begin Sept. 15 and culminate at the Glorieta Chautauqua

for Sept. 22-26.

The preacher for the Oct. 20-24 Chautauqua at Ridgecrest will be Bob Baggott of Dothan, Ala. The Bible study leader is Peter Rhea Jones of Decatur, Ga. At Glorieta for Sept. 22-26, the preacher is James Pleitz from Dallas and the Bible study leader is Winfred Moore, first vice-president of the Southern Baptist Convention.

Norman Rodgers is coordinating the tour plans for the Mississippi Baptist Convention Board program of family ministries. The total cost of the tours is borne by the participants with no Cooperative Program subsidy.

Thursday, March 20, 1986

BAPTIST RECORD PAGE 9

Amman fire halted before fuel tanks are ignited

AMMAN, Jordan (BP) — Six Southern Baptist missionaries and two children in Amman, Jordan, escaped injury in a nighttime fire that was extinguished before it ignited five 2,000-liter fuel tanks, most of which were full.

Damage was limited to three furnaces in their apartment building.

The Feb. 7 incident reminded missionaries in Amman "of God's protec-

tive care," said Alta Lee Lovegren, press representative of Jordan's Southern Baptist mission.

Residents in the mission-owned building are missionaries Pat Frost, Lynn Smith, Geraldene Volkart, Wilson and Cheryl Tatum and their two children, James, 8, and Russell, 6, and missionary journeyman Patricia Raffield.

One missionary noticed billowing smoke and alerted others in the building to evacuate. Tatum and fellow missionaries Bernie Fairchild and Graydon Hardister and Hardister's son, David, fought the fire with portable extinguishers after the others had evacuated to the Hardister home next door.

It was only the second fire on mission property since Southern Baptist work in Jordan began in 1952. Cause of the fire was thought to be an electrical problem.

Humphreys will deliver Staley lectures at Carey

Native Mississippian Fisher Humphreys, professor of theology at New Orleans Seminary, will deliver the annual Thomas F. Staley Lecture Series at William Carey College March 24-26.

The theme of the series will be "A Theology of Christian Living."

He is editor of *Nineteenth Century Evangelical Theology* and the seminary faculty journal, *The Theological Educator*.

The lecture series was established in 1969 by Mr. and Mrs. Thomas F. Staley of Rye, New York, in memory of their parents and is a project of the Thomas F. Staley Foundation of New York.

The foundation "seeks to bring to college and university campuses in America distinguished scholars who truly believe in Jesus Christ and who can clearly communicate their personal faith to the contemporary student generation," said William M. Clawson, chairman of the faculty committee for Staley Lecture Series.

For more information, contact Clawson at 582-6114, William Carey College.

Wynndale passes hallelujah building goal

A church building fund campaign was recently conducted by Wynndale Church in Hinds-Madison Baptist Association under direction of the Stewardship and Cooperative Program of the Mississippi Baptist Convention Board, using Clarence Cutrell as the consultant. The church has a resident membership of 225 and adopted the following goals: \$100,000, Victory; \$125,000, Challenge; and \$150,000, Hallelujah. Final commitment reached \$153,934.

The Steering Committee consisted of Charles Gentry, pastor; co-campaign directors, Ruby Smith and Mary Joyce Shelton; John Gentry, special gifts director; Glenn Kemp and Richard White, canvass directors; Mary C. Gentry and Martha Pike, promotion directors; Ann Gill, banquet director; Peggy Downs, report snack director; James Shelton, follow-up director; and Gloria Fitzhugh, secretary.

Gentry said of the campaign, "The Together We Build program had a greater impact on our church than anything we have done, including revival meetings."

Names in the News

Bob Crosby, 88, died Feb. 28, at the Bolivar County Hospital in Cleveland. Services were held March 2 at Morrison Chapel Baptist Church with burial in New Cleveland Cemetery, Charles Wesley and Wayne Gullett officiated.

Crosby, born in Mt. Olive, moved to the Cleveland area in 1913. He was a charter member of Morrison Chapel Church, served as chairman of the board of deacons, and was a mason.

He is survived by his wife, Mattie Brinson Crosby; daughter, Mrs. James L. Naron of Cleveland; two grandchildren, six great grandchildren and two great great grandchildren.

A tribute to Crosby by Mrs. Grace McClure states "To understand concern was to shake his hand; to understand wisdom was to sit by him and listen; to understand love was to look into his eyes; to understand joy was to look at his ever present smile; to understand the result of a devoted life look at his family."

Courtney Selvy, pastor, Bentonina Church, has been asked by J. R. Graham, vice president of the Home Mission Board, missions section to write the teaching guide for the new church missions development program manual. This teaching guide will be used in state, associational, seminary, and local church training sessions. The scheduled deadline for completion is September, 1986, and will be published in 1987.

Danny Worsham was ordained to the gospel ministry by Red Banks Church, Marshall Association, February 23. The son of Mr. and Mrs. Homer Worsham of Red Banks, he is presently a student at Blue Mountain College, and pastor of Canaan Church, Benton Association. He is married to the former Charlotte Briscoe of Red Banks, and they have two children, Brent, and Brooke. Homer Worsham preached the ordination sermon, and Mark Worsham, pastor, Spring Hill, Calhoun County, gave the charge to the candidate. The charge to the church was given by Tommy Kelly, Parkway Church, Houston, Robert Mayer, chairman of deacons at Red Banks Church presented Worsham with a Bible and a certificate of ordination.



Mrs. Mary Crapps was honored at Leesburg Church, Rankin Association, for serving 30 years as church clerk. She was presented a strand of pearls. Pictured are Mrs. Crapps and her husband, Leon Crapps.

Danny Hood was ordained recently as a deacon at Success Church, Gulf Coast.

Norman Rester, director of youth and music at New Hope Church, Gulf Coast, was ordained to the gospel ministry on March 2 at Union Church, Picayune.

Billy R. Ballard and Mrs. Ballard were honored at a reception, Feb. 16, by churches of Smith Association on



Ballard's fifth anniversary as director of missions for the association. Ballard was presented with a plaque and a gun cabinet.

Ballard began his ministry with the association on Feb. 15, 1981, after having served as pastor of Goodwater, Burns, Fellowship, Clear Creek, and Union churches in Smith County.

He was born in Webb, Nov. 12, 1936, and was married to Freddie Ann Huffstatler, May, 1957. The Ballards have two sons, Matthew Keith, and William Brent, who also reside in Smith County.

MEMPHIS, Tenn. (BP) — Joseph Edwin Bullock has joined the Southern Baptist Brotherhood Commission staff in Memphis, Tenn., as the executive director of the Fellowship of Baptist Men. For the past five years, he has been associate director of the volunteer enlistment department of the Southern Baptist Foreign Mission Board in Richmond, Va. The Fellowship of Baptist Men, a part of the Brotherhood Commission, is designed to bring together men with similar vocational skills and interests and provide a forum for them to exchange ideas and determine how they can best use their abilities to serve Christ through their denominations, Bullock said.

Gary M. Bowlin has begun his seventh year in full-time vocational evangelism. Before entering full-time evangelism, Bowlin pastored three churches. He has preached revival crusades in 11 states and several foreign countries.

He may be contacted by writing Gary Bowlin Evangelistic Assn., Inc., 119 Tiffany Drive, Brandon, MS 39042, or by calling (601) 825-1043.

Bobby McClellan was honored recently with a "This Is Your Life" program celebrating his 10th anniversary at Pass Road, Gulf Coast, as minister of music/youth.

Just for the Record

Crossgates Church, Brandon, will present "The Glory of Easter" Friday, March 28 at 7:30 p.m. and Saturday, March 29, at 5:30 and 7:30 p.m. The dramatic presentation of the Easter story will include a 100-voice choir, 40-member drama group, and members of the Jackson Symphony Orchestra. The public is invited. For more information call 825-2562.

Ephesus Church, Scott County has completed its new sanctuary. Dedication services will be March 23. There will be regular services in the morning with lunch at the church. Special services will begin at 1:30. Kenneth Jones is pastor.

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Devotional

Commit your way to the Lord

By Doyle Cummings
Text: Psalm 37:5

Several years ago a radio preacher began every broadcast with these words, "I'm glad I'm a happy Christian!" Are you a happy Christian? There is reason to believe that there are numbers of Christians who are not happy. If true, that is unfortunate and needs correcting. Jesus said his joy was to be in us.



Cummings

Paul called for Christians to rejoice in whatever circumstance they might find themselves. God's Word tells us to count it all joy when we are in tribulation or persecution. How does one continue to real happiness when on every hand he is faced with so many discouraging problems?

If one seeks true happiness, he must realize it will not be found in things or in the gratification of inward desires. To hang one's happiness on things, circumstances, or even relationships, is to insure disappointment.

Neither is true happiness found in "doing your own thing," whatever that is. Our desires are corrupted, and must be cleansed and controlled by the Lord. Our delight must be in pleasing God rather than in pleasing man.

The greatest joy seems to be found in an unselfish act of service to others. The ultimate of that is found in serving and pleasing God. The psalmist said, "Delight yourself in the Lord and he will give you the desires of your heart." If one truly delights himself in the Lord, the desire of his heart will be to please the Lord. Happiness founded on pleasing and being guided by God is secure.

Real happiness comes in trusting the unknown and uncertain future into the hands of God. The future is uncertain, but God is certain of the future! We don't know what tomorrow may bring, but we know nothing in tomorrow can separate us from the love of God in Christ Jesus. True happiness centers in loving and serving God!

Doyle Cummings is pastor, First, Itta Bena.

Staff Changes

First Church, Gulfport, has called Randall Zeno Wells as minister of music. He and his family are moving from First Church, Cordelle, Ga., where he has served for eight years. He is the son of Mr. and Mrs. Zeno Wells of Gautier. His father is a former director of missions for Jackson County Association.

First Church, McLain has called David Sundeen as pastor. He is a student at New Orleans Seminary.

Bill Rice has resigned as minister of music at Byram Church, Byram, where he has served for five and one-half years. He is available for interim

or supply, and may be contacted through the Church-Minister Relations Department, Mississippi Baptist Convention Board, Box 530, Jackson 39205 (phone 968-3800). Rice has been a minister of music for 15 years.

Robert W. Goodman Jr. has accepted the call to become minister of music at Temple Church, Hattiesburg. He goes from First Church, McComb, where he has been minister of music since August, 1980. He is a graduate of Meridian High School, Mississippi College, and Southwestern Seminary. Goodman is a member of Mississippi Singing Churchmen. He and his wife, Donna, have two boys.

Mississippi Baptist activities

- March 24 State Vacation Bible School Clinic; Harrisburg BC, Tupelo; 9:30 a.m.-3:00 p.m. (SS)
- March 25 State Vacation Bible School Clinic; FBC, Greenwood; 9:30 a.m.-3:00 p.m. (SS)
- March 26 State Vacation Bible School Clinic; FBC, Brandon; 9:30 a.m.-3:00 p.m. (SS)
- March 27 State Vacation Bible School Clinic; FBC, McComb; 9:30 a.m.-3:00 p.m. (SS)
- March 28 State Vacation Bible School Clinic; Main Street BC, Hattiesburg; 9:30 a.m.-3:00 p.m. (SS)
- March 28-29 Youth Missions Conference; Gulfshore Assembly; 3 p.m., 28th-3 p.m., 29th (BRO/WMU)

Missionary News

Lonnie E. Harbin, father of L. Bryon Harbin, missionary to Brazil, died Feb. 13 in Montgomery Ala. Missionary Harbin was born in Tuscaloosa County, Ala., but lived near Bainbridge, Ga., while growing up. She is the former Dora Dunkley of McLaurin, Miss. Appointed by the Foreign Mission Board in 1969, they may be addressed at Caixa Postal 18345, 04699 Sao Paulo, SP, Brazil.

Marylou Moore, missionary to Italy, graduate of Blue Mountain College, has arrived in the States for furlough

(address: 15107 Interlachen Dr., Apt. 408, Silver Spring, Md. 20906). Born in Washington, D.C., she also lived in Maryland and in Italy while growing up.

Edmond and Mary Ann Moses, missionaries to Bophuthatswana, have completed furlough and returned to the field (address: P. O. Box 497, Hamanskraal 0400, Republic of South Africa). He is a native of Orlando, Fla. The former Mary Ann Pugh of Mississippi, she was born in Columbus and grew up near Brooksville.



J. Ralph Noonkester, president of William Carey College, presents Lowell Broom with Carey's Alumnus of the Year award. Also pictured is Mrs. Broom (formerly Redonda Kay Martin), a 1970 Carey graduate.

Carey names Lowell Broom 1986 Alumnus of the year

Lowell Broom was recently named Alumnus of the Year for William Carey College in Hattiesburg during the school's homecoming ceremonies. A native of Picayune, he came to Carey in 1967 majoring in mathematics, minoring in accounting, and playing for the Crusaders basketball team.

After graduation from Carey in 1971, Broom completed his master of business administration degree from Mississippi College in 1975, and the doctorate of business administration in 1980 from Louisiana Tech University. He then held teaching positions at Hinds Junior College, Louisiana Tech, and Baylor University. At Baylor he was chosen by the student body as "Outstanding Professor" of the Hankamer School of Business in 1981-82 and was selected as a 1982 "Top Professor" by the Baylor University chapter of Mortar Board.

Since 1983, Broom has served at

Louisiana College as Durham Professor of Accounting and chairman of the department of business administration. He chairs the athletic committee at the Baptist college.

Broom is a member of First Baptist Church, Pineville, where he is the chairman of the deacon selection committee, vice-chairman of the deacons, chairman of the scholarship committee, and a Sunday School teacher.

He is also a member of the Greater Alexandria/Pineville Chamber of Commerce and the Downtown Alexandria/Pineville Lions Club.

Broom is married to the former Redonda Kay Martin, a 1970 William Carey graduate, and they have three children. The family will soon be moving to Birmingham where Broom has accepted a position as head of the accounting program at Samford University effective July 1.

Off the Record

The managing editor was very explicit in his instructions to the cub reporter. Among other things, he emphasized that names be obtained in writing all items.

"In fact," he stressed, "names are essential."

Later the cub reporter handed in the following item:

"Last night lightning struck a barn northwest of town belonging to Ike Davis, and killed three cows. Their names were Rosie, Isabel, and Mabel."

A three-year-old gave this reaction to her Christmas dinner: "I didn't like the turkey, but I like the bread the bird ate." — The Lima (Ohio) News

The school psychologist told the teacher of the third grade that she didn't hold the interest of her pupils. "When they come in from recess, I'll prove to you that they are not paying the least attention to what is going on."

In a few minutes the youngsters straggled in and sat down. The psychologist asked for a number, and a boy gave him thirty-six. This the critic wrote on the blackboard as sixty-three. He then called for another number, and a little girl said eighty-one, which was chalked up as eighty. Several other numbers were given and treated in a similar manner by the psychologist. Finally there came a squeaky little voice saying: "Eighty-eight. See what you can do with that."

Woodhaven constitutes

The constitution service for the Woodhaven Mission of Hattiesburg, will be held March 23, at 2:30 p.m.

Woodhaven meets in the Thames School Auditorium on Jamestown Road.

Harold Kitchings, executive secretary of the Mississippi Baptist Foundation, will be the speaker.

A reception will follow the service. Joel Dillard Ray, executive director of Lebanon Association, will present the statement of purpose.

Woodland Hills, plans deaf revival

A revival for the deaf will be held at Woodland Hills Church, Mar. 20-23 at 7 p.m. and at 10:45 a.m., Sunday. Tom Rushing, missionary/pastor deaf-blind in Alabama, preaching. He is pastor of Faith Church of the Deaf, Talladega, Ala.

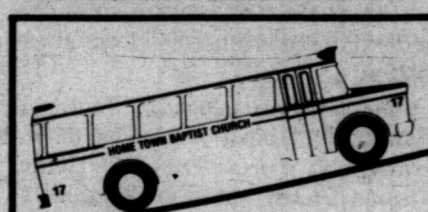
Rushing is the son of deaf parents and his wife has a deaf brother and sister so he is familiar with the needs of the deaf. He and his wife, Faye, have five children. He attended Baptist Bible Institute, Graceville, Fla., and Samford University. His work with the deaf in Alabama like that of Woodland Hills, is supported by the Home Mission Board, state Baptist convention, Baptist association and local church, states Tom Berry.

Berry is minister to the deaf at Woodland Hills and invites all deaf to join in fellowship and worship. A covered dish lunch is planned following the Sunday morning worship service.

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Gifts of Honor and Memory

FEBRUARY 26 - MARCH 12, 1986

A portion of the Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and request, those who are and have been special to our special friends.

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- Uniform: *A hope leading to action*
- Bible Book: *Sound doctrine and right living*
- Life and Work: *Hope from the cross*

Hope in the cross

By Peter McLeod

Matthew 27:11, 28-29, 37-43, 54

Picture the scene described in this passage. On one side, Pilate, the proud, overbearing Roman procurator, sitting on his seat of judgment. Before him, standing quietly, Jesus, the humble carpenter from Nazareth, accused of high treason. Here we have the representative of the Roman Empire and the representative of the Kingdom of God in a face-to-face confrontation. A dramatic, yet sobering, picture!

Pilate knew little or nothing about Jesus, but he did recognize that his enemies wanted him put to death. After hearing the accusers and seeing the accused, he was unwilling to condemn an obviously innocent man, yet he was equally unwilling to antagonize the Jewish establishment by setting Him free. Faced with a dif-

ficult problem, he suddenly remembered that at this time of year — Passover — it was the custom to release to the people the prisoner of their choice. Making that choice as difficult as possible, he asked the raucous crowd, "Which one do you want me to release to you: Barabbas, or Jesus who is called Christ?" (v. 17).

But the religious leaders, anticipating Pilate's compromising personality, has gigged the crowd to such a fever pitch that they answered as one voice, "Barabbas!" (v. 20).

Still reluctant to condemn an innocent man, especially after his wife's warning (v. 19), Pilate asked the question that haunts the world today, "What shall I do, then, with Jesus who is called Christ?" (v. 22).

This was not a new question for the accusers; they had faced it when he healed a man on the Sabbath, when

he chose the company of publicans and sinners over that of the religious elite and when he cleansed the temple.

But Pilate allowed the enemies of Jesus to override his sense of justice and instead of being a representative of Rome, he became the tool of unprincipled politicians and canting, ranting religious leaders. So they crucified Jesus, hoping that in his death they could do what they had failed to do in his life — forget his challenges and erase his influence.

But after 2,000 years, the verdict of history and experience is that they failed again. What they intended as an end became a beginning, for in that moment when man was at his sinning worst, God was at his loving best!

The question Pilate asked must still be answered today and in a person's response lies his only hope for life. "What shall I do, then, with Jesus who is called Christ?"

If this lesson has anything to say to modern man, it is that there is hope

beyond the immediate. Looking only at that which surrounds us — life at its very worst for the most part — one understands Arthur Miller's statement, "There is a profound skepticism abroad, there is a deep suspicion abroad that things are flying apart at the edges. There is a deep suspicion abroad that the center will not hold." A popular song of the '70's echoed that pessimism when it asked, "Is that all there is to life — circuses, marriage, death? If that's all there is, my friend, let's keep on dancing, let's break out the booze and have a ball — if that's all there is."

The cross is God's "No!" to these themes of despair and hopelessness. In the cross we have God's visual and eternal statement of his love. In John 3:16, we read, "For God so loved . . . he gave . . ." and it is in who he gave that we find hope, for in giving his Son, he literally gave himself to demonstrate how far he was willing to go for his creation.

The apostle John says it again in 1 John 4:10, "This is love: not that we loved God, but that he loved us . . ."

William Hull tells us of a man who came to him for counseling and a listening ear. Pouring out a story that rang with "failure," he suddenly stated, "You may not understand, but I have been to hell!" Hull confessed that he had never experienced the things the man was talking about and then he said, "But I know one who has been to hell and back!", and he led him to Christ.

That's the hope of the cross — that a man can "come back" from whatever "hells" life has handed him. The sobering reality, however, is that each person will only find that hope as he/she answers the major question, "What shall I do, then, with Jesus who is called Christ?"

Peter McLeod is pastor, First, Hattiesburg.

Sound doctrine . . .

Billy McKay

Titus 2:1-3:15

Introduction. Titus presents one of the finest pictures of a New Testament church in its full-orbed realization in the community as an organization. Many boast today that they belong to a New Testament church. In this epistle is found the measuring rod. The ideal church is one that has an orderly organization, is sound in doctrine, pure in life, and "ready to every good work."

I. We have the principles for sound doctrine and right living (2:1-10). This letter to Titus is a kind of handbook for instructing the believers. In chapter two Titus exhorts the pastoring elders to teach certain principles for sound doctrine and right living to the members of the churches (2:1). These principles cover the whole

spectrum of believers. Notice the principles are for the following: A. The senior men (2:1-2). B. The senior women (2:3). C. The younger women (2:4-5). D. The younger men (2:6-8). E. The Christian workmen (2:9-10). You will notice that each group has specific instructions.

Some have compared our lives to the four seasons of the year. Spring would represent birth and new life. The spiritual birth of Zacchaeus (Luke 19:1-10), Nathanael (John 1:45-51), Nicodemus (John 3:1-16), the Samaritan woman (John 4:1-42), the Ethiopian Eunuch (Acts 8:26-40), Saul of Tarsus (Acts 9:1-16), and the Philippiian jailor (Acts 16:25-34) illustrate "birth truths."

Summer in life is that time which represents Christian growth. The book of Proverbs warns the young of

the many pitfalls of life (cf. Prov. 1:4; 2:1; 3:1, 11; 4:1; 5:1; 6:1; 7:1; 13:1). Fall would represent fruitfulness and productivity in life. This time in the Christian life carries with it the hazard of getting our priorities in the wrong place (cf. Matt. 6:25-34; Mk. 10:17-22; Lu. 12:16-34).

Winter in life symbolizes the end of life and death. This is a time to be faithful to the end of life's journey (cf. Phil. 1:20-25; 2 Tim. 4:6-8; Rev. 2:10). Every age in life is special. You will note that some of the things mentioned in the text in Titus 2:2-10 are just for certain persons. On the other hand some things are for all believers. For example, the word "sober" (i.e., wise in thinking) is for all believers (cf. 2:2, 4, 6). We must note that Paul is not putting down any group here. He is saying that every age is special. All persons, male or female, old or young, have a valuable contribution to make in ministry.

II. We have the provision for sound

doctrine and right living (2:11-15). The provision is grace. It brings salvation (2:11). It brings spirituality (2:12-15). Most know that salvation is a free gift of God's grace (cf. Eph. 2:8-9). Many Christians don't seem to understand that the Christian life is just as much the gift of God as salvation is. Notice in 2:11-12 that it is stated that "the grace of God" teaches us how to live. This grace gives us the power to live (1) soberly-as unto ourselves (2:12a) (2) righteously-as unto others (2:13b) and (3) godly-as unto our Savior (2:12c). According to 2:15 "these things" (i.e., the "sound doctrine" of 2:1 are to be taught to the persons mentioned in 2:1-10).

III. We have a purpose of sound doctrine and right living (3:1-11). This chapter emphasizes the ministry of believers to those who are not Christians. The overarching purpose of the book of Titus is the winning of persons to faith in Jesus Christ and disciplining them. God's purpose for the church is

larger than the church! John 3:16 reveals that God's salvation is for the whole world of lost men. Note the mention of the triune God in seeking the salvation of lost persons. In 3:4 "God our Saviour," in 3:6 "Jesus Christ our Saviour" and in 3:5 the term "saved . . . by the renewing of the Holy Spirit" clearly tell us that the new birth is in view in this chapter.

We see the following who are to be reached for Christ: A. The civil leaders (3:1). The Cretans detested the Roman government. One of the church fathers wrote, "Cretans are notoriously turbulent, quarrelsome, opposing all authority, involved in insurrection and murder . . ." B. To all men outside Christ (3:2-7). In I Tim. 2:4 Paul says God would have "all men to be saved." Note the eight sinful characteristics in 3:3. They truly needed salvation! C. To the false teachers (3:8-11). According to 1:13 he wants them saved too!

Conclusion. When believers apply sound doctrine, that will produce right living and right living will result in our sharing our faith effectively with others.

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Hope leading to action

Gus Merritt

I John 1-3

Focal passage: I John 2:1-6, 28-3:3

The Apostle John introduces the matter of sin in the life of the believer in I John 1:7 and continues the theme through 2:2. He is not dealing here with the practice of sin but sin as an individual act. If one practices sin as a habit, that one is not a believer. Sin in the life of the believer should be more of an accident than a premeditated act. Sin should be a surprise to the believer. When the believer accepted Christ as Savior, God did not make it impossible for him to sin, but he did make it possible for him not to sin.

When as believers we do sin, we have an "advocate with the Father" (I John 2:1). This is a picture of a courtroom scene. The Father is the judge and Jesus Christ is our defense attorney. The word "advocate" is the translation of the word "parakletos." This word is also translated "comforter" in John's Gospel account in reference to the Holy Spirit. The word

means "one called to the side of another," thus, an advocate. In order to complete the courtroom scene, we need an accuser. Satan is called "the accuser of our brethren" (Rev. 12:10).

The qualification for Jesus as our advocate is two-fold. First, he is "Jesus Christ the righteous" (v. 1). Second, he is "the propitiation for our sins" (v. 2). The word "propitiation" means "the atoning sacrifice" and he is the ground upon which God extends mercy to the guilty. It is important to notice what is written in verse 2b. He is the propitiation for the whole world of mankind as well as for the believer. Even though this is true, forgiveness is not extended automatically to everyone. Only to those who accept Christ as the one who paid the penalty for sin is forgiveness given. The person who is unsaved must be convicted by the Holy Spirit that he is a sinner, experiences godly sorrow for his sin, turns from that sin and accepts Christ as the only Savior from that sin. Those of us who have accepted Christ are obligated to share

this witness to those who have not accepted Christ.

The evidence that we have accepted Christ as Savior is to be found in our obedience to him. The hymn, "Trust and Obey," sums up the Christian life very well. Christ is not only Savior, but Lord. For us to say we know Christ and not obey him is to lie (vs. 3, 4). The commandments here means the whole body of teaching of our Lord. Not only is obedience evidence of our commitment to Christ, but it is also the way of maturing love (v. 5).

As we abide in Christ, we will walk as he walked (v. 6). Walk means "an ordered way of life." This is to say the believer will go, do and say those things which are pleasing to Christ and will bring honor to him. As believers, we are responsible for our actions each day of our lives. It is interesting that the Christians were referred to as people of the "way." Jesus is the door and that door opens to the way.

Our righteous conduct will keep us prepared for the second coming of Christ (v. 28). There will be no shame when he appears and we meet him. The fact that we have been begotten

of God is reinforced by our righteous life. We have taken on the character of Christ.

I John 3:1-3, continues the theme of the second coming of Christ. The word "behold" is not a word of astonishment, but to call the believers' attention to the truths which follow. The word translated "what manner of" is a word of astonishment and usually admiration. It is truly astounding that God would lavish such love upon the believer that he would be "called the sons (children) of God." Therefore, because the world did not know him it will not know us.

Not only is there a great blessing to us now as the children of God, but there is more to come! When Christ appears we will be like him. This perfect likeness will be instantaneous upon our seeing him as he is. Two facts appear here. (1). Jesus is coming and (2). We will be like him. As a result of these truths, we have hope in Jesus. This hope in Jesus will motivate us to be pure, as he is pure.

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